son, Galdan, was even more powerful. From his capital at Kuldja, he maintained the influence built up by his father in Tibet and Mongolia, and established his suzerainty over Kashgar, the rest of Eastern Turkestan, Turfan, and Hami. Before long Galdan found an occasion to interfere in the affairs of the Khalkhas and attempted to extend his sway over them. A new Mongol Empire appeared to be arising, with a threat to the Chinese frontiers. This K'ang Hsi would not tolerate. He gave the Khalkhas protection and in the last decade of the seventeenth century dispatched armies to clear their territories of Galdan and the Eleuths. Galdan was repeatedly defeated and his death (1697) was probably by his own hand. The Khalkhas, however, had only exchanged the threat of one master for the reality of another. K'ang Hsi had saved them from the Eleuths, but their chiefs now acknowledged the suzerainty of the Ch'ing, imperial residents were placed among them, and a garrison was installed in Urga. K'ang Hsi did not complete the conquest of the Eleuths' territory, but he did put contingents of troops in Hami and other strategic centers on the Western frontier.

After K'ang Hsi had ventured into the West, he was led, apparently by the logic of events, to extend his control over Tibet. At the close of the fourteenth and early in the fifteenth century a reform had been made—chiefly by a great religious leader, Tsung K'apa—in the prevailing corrupt Buddhist cult in that region, the "Red Sect," and a new type of Buddhism had arisen, called the "Yellow Sect" (from the color of its vestments) with insistence, among other things, upon the celibacy of the clergy and a more

elaborate ritual. The heads of the new cult, and, consequently, of Tibet, in time came to be the Dalai Lama and the Panch'an Lama. The holder of each title was supposedly a reincarnation of his predecessor, and the successions theoretically traced back, respectively, to a great *bodhisattva* (Avalokita) and a *buddha* (Amitabha). By far the more powerful of the two politically was tie Dalai Lama, with his capital at Lhasa. The Ming Emperors had shown him honor, the early Manchus had established relations with him, and a holder of the title visited Peking in 1652, It remained, however, for K'ang Hsi to extend the authority of the Empire over him and his realm.

Having embarked on a policy of controlling the Mongols, K'ang